Asenath Mason & Edgar Kerval

Chants of Belial

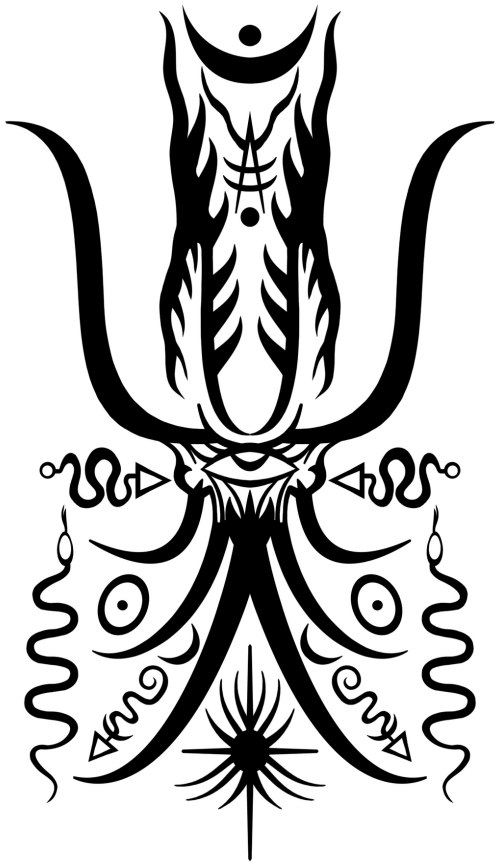
CHANTS OF BELIAL

Asenath Mason & Edgar Kerval

© 2020 Asenath Mason & Edgar Kerval. All rights reserved.
"Chants of Belial"

Cover & Layout: Asenath Mason
facebook.com/asenathmason.official

The materials contained here may not be reproduced or published in any form or by any means, electronic or mechanical, without written permission from the authors and/or publisher.



Seal of the Primigenian Gate by Edgar Kerval

THE PATH OF BELIAL

Asenath Mason

BELIAL

Belial as a demon, or evil spirit, appears in a number of sources, from the Bible and Jewish apocryphal literature to modern Satanism and the writings of Anton LaVey. He is also mentioned in such texts as the Dead Sea Scrolls, where he appears as the Angel of Darkness and the antagonist of God. In the old sources his name is used as a synonym for Satan and he is one of the most commonly recognized personifications of evil. It is even thought that the name "Belial" (or Beliar) does not refer to any specific spirit but is simply a title signifying wickedness. For example, in the Bible we read about "sons of Belial," which is interpreted as "vile (or worthless) ones." Other meanings of the name include "destruction," "ruin," "death," "the abyss," "lawlessness," "or "without a master." The etymology, however, is not clear, and none of these interpretations can be dismissed as false or claimed to be "the correct one." The most common interpretation is derived from the Talmud and explains the name "Belial" as composed of two words: "beli" and "ol," or "yo'il," which means "without a yoke" or "without advantage," i.e. "worthless." There is also a theory that derives the name "Belial" from the Babylonian goddess Belili, in a similar way as the name of the demon Astaroth is believed to originate from the Phoenician goddess Astarte (Astoreth). This claim fits the idea that many demons from Solomonic grimoires, such as *The Lesser Key of Solomon*, where Belial is listed among 72 spirits that constitute the ritual system of *Goetia*, were originally ancient gods and goddesses, who came to be demonized by Christian literature and their names and attributes became associated with demons and evil spirits of Christianity. In the Bible and the apocrypha, "Belial" is a synonym for the prince of darkness, the Antichrist, the devil, the father of idolatry, the demon of impurity, the angel of lawlessness, and the ruler of the world, identified with Samael.

In *Goetia,* Belial is a powerful demon king, created next after Lucifer. He appears in the form of two beautiful angels sitting in a chariot of fire, distributing presentations and senatorships and granting favors of both

friends and enemies. He is also one of the four ruling forces of all Goetic spirits, associated with the direction of North and the element of earth in ceremonial systems of the Western Tradition, and sometimes he bears the title "The Lord of the Earth." The latter is a fairly modern association that owes much to LaVey's *The Satanic Bible,* where Belial represents the mastery of the earth, "magic with both feet on the ground - real, hard-core, magical procedure," as well as independence, self-sufficiency and personal accomplishment. However, it is the old Goetic legend that serves as the key to his gnosis in the best way. According to the story, King Solomon, the greatest magician of all times, summoned, bound and imprisoned the most evil spirits of the earth in a brazen vessel, which he cast into a deep lake in Babylon so that the demons would never again trouble mankind. The vessel did not remain at the bottom of the lake forever, though. Believing that it contained a hidden treasure, the Babylonians retrieved it and broke the seal by which the demons were bound. When the seal was broken, all spirits immediately flew out and dispersed to their former dwellings, except for Belial, who entered a statue and became an oracle to his worshippers, thus acting as the intermediary between the spirits and sorcerers seeking the wisdom and power of *Sitra Ahra*, the Other Side. In this interpretation Belial is one of the primal initiators on the path of the Qliphoth, the guardian of the gateway to the Dark Tree and the mediator between the Dayside and the Nightside.

Another important aspect of Belial's gnosis is related to the interpretation of his name as "Sheol," or "the abyss." In the Qabalistic scheme of the Tree of Life and Tree of Death, "the abyss" is the title attributed to the hidden Sephira Daath, which in its positive sense translates to "Knowledge" and from the perspective of the Qliphoth is known as "The Worthless One," referring to another of Belial's titles. The Initiate on the path of the Nightside meets this demon king at the threshold of the Abyss, where he guards the gateway that connects the bright and the dark sides of the Tree. Thus, in the initiatory process of the Nightside, he assists in preparation of consciousness for the opening of the Gate of Daath. As one of Draconian guides and initiators on the path, he manifests with a reptilian skin, the scaly skin of a serpent or a dragon, representing the mystical armor that protects the Initiate in Qliphothic tunnels and labyrinths, and by assuming

his god-form, we too become protected from being devoured and destroyed by the immensity of the Abyss.

But like many other Draconian gods and spirits, Belial is also a shape-shifter and manifests in many different forms. In rites of magic we encounter him as a hooded lord, a skeletal being, a spirit with two heads or faces (e.g. he may appear as a double headed eagle or vulture), a horned demon, or two angels in a fiery chariot, as he is described in *Goetia.* As the Guardian of the Gate, he usually manifests in his double aspect - two robed beings with skeletal faces or with their heads concealed under the hood, one dressed in a white robe, the other in black, representing two aspects of his gnosis: that of the Dayside and that of the Nightside. In this form we will also work with him in this book.

In this grimoire I will present results of my personal work with Belial as the Guardian of the Gate to the Abyss. In my experience, this is his foremost function and service that he offers to the Initiate on the path of the Qliphoth. I do not see him as equivalent to other spirits or deities such as Baal or Beelzebub, although such theories have been proposed by other authors and practitioners, and indeed, there are certain shared powers and attributes that allow for such associations. In my own work, however, I encountered Belial while entering Daath/the Abyss, and I believe that this is where we should seek his gnosis. I do not see him as a spirit of the earth and all things material, either. Feel free to disagree. What I present here is the result of my personal experience, and there are undoubtedly many other ways to approach the knowledge and wisdom of this powerful demon king.

THE SIGIL OF BELIAL

There are many sigils of Belial and you may already be familiar with some of them, like his Goetic seal, for instance. The sigil that we will use in this work is not of ancient origin. It was received through my personal work with the demon king and reflects his role as the Guardian of the Gate of Daath. This gateway is typified by the seven pointed star, which has a wide meaning and its symbolism is connected both to the bright and the dark sides of the Qabalistic Tree. In the Dayside symbolism, it represents the seven days during which God created the world, the seven Sephirothic

realms beneath the highest, divine triad, the seven planets of esoteric astrology, etc. In the Qabalah of the Nightside, it typifies the seven Qliphoth below the Abyss, which are also symbolic of the seven steps of the Qliphothic initiatory process, corresponding to the seven heads of the Dragon in the Draconian Tradition, where the eighth head is identified with Daath/the Abyss. On the path of the Qliphoth the seven pointed star stands for the Gate to the Abyss and is connected to the mysteries of Babalon, hence the sigil also refers to the symbolism of the feminine, in which the *kteis* of the goddess is the entrance to *Sitra Ahra*. It represents the gnosis of the Abyss accessed by the Initiate entering the Gate of Belial, empowered by the Flame of Ascension. The two skulls in the sigil typify the double aspect of Belial's Qliphothic current, representing his role as the Guardian of both the Nightside and the Dayside, the lord of the Gate of Daath/Death. Finally, the trident, ancient emblem of kingship and authority, shows that we are dealing here with a powerful demonic ruler.

The Sigil of Belial

INVOCATION OF THE DEMON KING

In order to connect yourself to the current of Belial and acquire his powers you have to invoke the demon king and embrace his Draconian energy as your own. I do not recommend working with him through evocation only, although such methods are possible as well and he willingly manifests before the conjuror, especially if a black mirror is used as a tool of communication. The initiatory process, however, requires you not only to summon and commune with the forces of *Sitra Ahra* but also to absorb and welcome these forces as a part of yourself. By doing this, we awaken and develop our own psychic potential, thus becoming like gods and spirits ourselves. We acquire their powers, skills and attributes, which allows us to protect and empower ourselves on the path, manifesting our intent by the power of our Will alone, and it also successively brings us closer to Godhood.

Tools needed for the ritual:

* The sigil of Belial and those connected with his rites presented in this grimoire
* Pictures or statues of the demon king - you may use the ones from this book or your personal drawings
* Candles - one black and one white, representing the Dayside and the Nightside aspects of his current
* Incense - Dragon's Blood or Musk
* Ritual blade or another tool to draw blood
* A hooded robe or another ritual garment

Sigils needed in these workings are provided in the descriptions of particular rituals. The colors associated with Belial are white and black, and it is recommended to use these two colors to draw or paint the sigils - white glyphs on a black background or black on white will work best in these practices. They also have to be big enough to gaze at comfortably. The sigil of Belial is the focal point of the whole work and it should be in the center

of the altar, with the black candle placed on its left side and the white candle on the right.

Preparation:

Light both candles and burn the incense. Stand or sit in a comfortable position, with the sigil of Belial in front of you, and anoint the sigil with your blood. You can trace the lines of the sigil, or simply place a few drops of blood on it, but not too much, as the shape should still be visible. When this is done, focus all your attention on it. Visualize that the blood awakens the sigil as a gateway and makes it alive. Envision it charged and activated with your life substance, glowing and flashing. At the same time vibrate eleven times the name "Belial."

While doing this, imagine the energy of the demon king flowing through the sigil and entering your body through the Third Eye. Feel how this energy spreads over your entire body and you are being charged from the soles of your feet to the top of the head. This energy is hot and fiery, vibrating in every part of your body. At the same time feel how the atmosphere in your ritual space changes and becomes charged as well. See the incense smoke morphing and shaping into a vague figure of the demon king, not yet fully manifested, but awaiting your invitation.

Invocation:

When you feel ready, speak the following invocation:

I invoke Belial,
Guardian of the Gate to the Abyss,
Lord of the spirits of darkness,
Mighty and powerful king!
I summon the keeper of arcane knowledge,
He who was created next after Lucifer,
Who rides in a chariot of fire,
And speaks with the voice of angels and demons!
Lord Belial,
Come through the gate of the seven pointed star,
Arise from your abode in the wastelands of civilizations,

And from beneath the sands of time!
Answer my calling and reveal your presence to me,
Teach me the gnosis of the dark oracle,
The forbidden knowledge of the path of shadows,
And lead me into the Womb of the Dragon,
So that I may die and rise in strength,
From the ashes of the world to the thrones of the primal gods!
Show me how to find my way through infernal depths and empyrean heights,
Where your towers of wisdom shall guide me to the underworld of my soul!
Open for me the Gate to the Desert of Daath,
So that I may become the flesh and the blood of the Dragon!
Lord Belial,
I welcome you into my temple in this sacred and unholy rite!

Visualize the demon king taking shape in front of you, forming from the incense smoke into two hooded figures, one in a white robe, the other in black, both merged and appearing to be one and the same. Their faces are hidden in the shadow, but you can see their skeletal hands reaching out for you. Greet him with a few personal words and sit or lie down, opening yourself to his energies. Let your consciousness merge with his, see the world around you with his eyes, and let him speak to you through your inner mind. This communion with the Guardian of the Gate is the first step in explorations of the mysteries of the Abyss.

THE GATE TO THE ABYSS

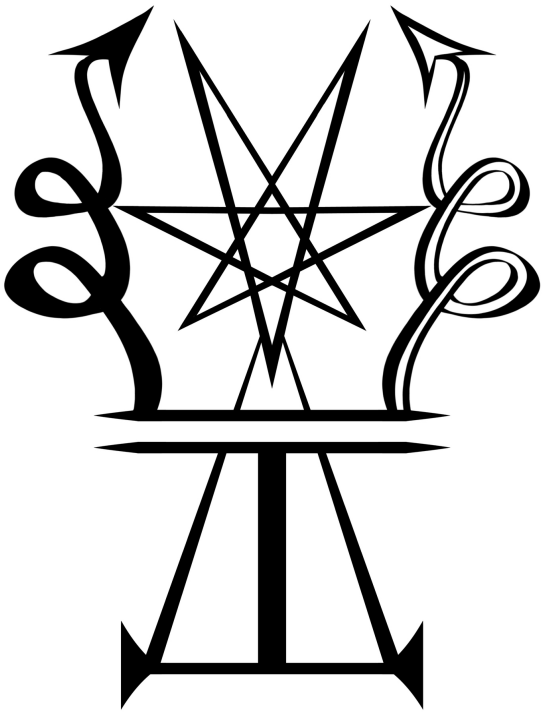
The gateway that leads to the Abyss is marked by the seven pointed star as the point of ingress and two towers standing sentinel on the light and the dark sides of the Qabalistic Tree. The white tower stands at the threshold of the Dayside, marking the Gate of Daath - Knowledge. The black tower marks the Gate of Belial - The Worthless One - and can be accessed by those who travel through the pathways of the Nightside. Daath/the Abyss itself is a place of crossing, which exists neither on the Tree of Life nor on the Tree of Death, or perhaps on both of them, connecting the Dayside and the Nightside. This duality of opposing principles - light and dark, day and night, life and death, being and non-being – is a recurring motif in the gnosis of Belial.

In the Qabalah, and from the perspective of the Tree of Life, Daath is believed to be the hidden entrance and exit point for the influence of the highest triad (Kether-Chokmah-Binah), as well as the gate to the dark side of the Tree, i.e. the Qliphoth. In the Draconian Tradition, the Initiate enters the Qliphoth not through Daath, but through the Cave of Lilith (the shadow of Malkuth), and the gate to the Abyss is approached from a completely different side as well. There is very little information about this point of entrance, as usually magicians access the Abyss from the perspective of the Tree of Sephiroth and never pass through the gate of the Nightside.

The Qliphoth of Daath is called "Belial," or "The Worthless One," and is guarded by the demon king that is usually known to the Initiate as merely one of Goetic spirits. However, his role in the initiatory process of the Nightside is not fully revealed until we reach the Gate itself. We are usually familiar with such guardians of the Abyss as Choronzon and Shugal, the female and the male aspects of the Beast 666, according to the Draconian Tradition. But Belial's role in this initiatory ordeal is hardly ever mentioned or explored, while in fact, he is one of the primary initiators into the gnosis of the Abyss. This is confirmed by the Goetic legend about the demons

bound in the brazen vessel, which points out that Belial is *the* gateway and *the* oracle that allows for interaction and communication with all spirits of the Nightside. Also, the meaning of *Goetia* is "howling," which refers to vibrations of the Abyss and suggests that this and other similar grimoires that belong to the Solomonic tradition were records of man's attempt to pass through the Gate and explore the dark side of the Qabalistic Tree.

On the path of the Nightside the Abyss is viewed as the zone of transition from the phenomenal world of appearance to its noumenal source, i.e. non-manifestation. In order to enter the Abyss we have to leave our world behind, and its affairs and things material must no longer have any value to us - hence the title "Worthless." This title, however, should not be understood in the mundane sense, as it is, like the other concepts of the Qabalistic Tree, a spiritual term related to the path of initiation and ordeals that await an individual on the path.



The Sigil of the Gate

In this working it is possible to use the sigil of Belial as the focal point and the gateway to the forces of the Abyss, but there is also a sigil that is designed to specifically represent the Gate itself. It shows the seven pointed

star as the point of ingress, as well as of egress, to the Abyss, combined with the Pillar of Ascent and the towers of Belial that stand sentinel at the threshold of both the Dayside and the Nightside. To work with the gnosis of Belial and in rites of invocation and evocation it is recommended to use his sigil provided earlier in this text, but for the workings with the Gate itself, I suggest using the sigil presented on the previous page.

Light the candles, burn the incense, and stand or sit in a comfortable position. Anoint the sigil of the Gate with your blood and focus all your attention on it. See how it becomes charged, awakened and activated with your life force. At the same time chant the following calling as a mantra:

Lord Belial, Demon King of the Nightside,
Open for me the Gate to the Abyss!

Keep gazing at the sigil until you can easily memorize its shape. Feel the energies of Belial flowing through it and entering your body through the Third Eye. Send the message through the sigil and ask him for his presence and guidance on the journey through the Gate to the Abyss. Then close your eyes and visualize the sigil in your inner mind, forming in black space and glowing with fire. Imagine that it grows and becomes bigger and bigger, forming into a portal through which you can travel into the realms of the Nightside. Then see the portal morphing into the shape of Belial's demonic face. His skin is the scaly skin of a serpent. His eyes are glowing like burning embers. His tongue is forked. And finally, you notice two horns growing from his head, forming into towers - one white and one black. The white tower is surrounded by thick fog, the black one stands among black heavy clouds and bolts of lightning striking all around. In between them you can see the burning seven pointed star - the Gate of Belial.

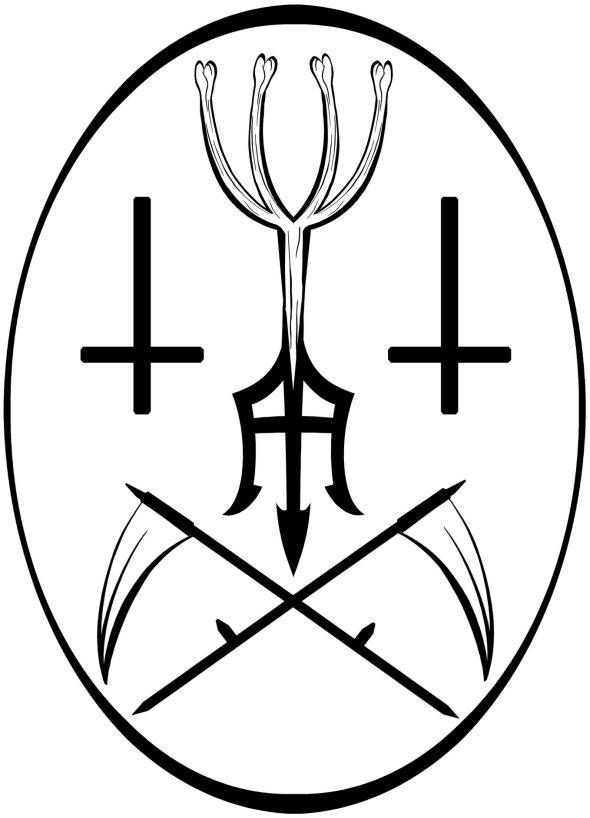
At this point you are ready to travel through the Gate. Depending on your skills, project your consciousness, travel through it in your astral body, or simply visualize yourself entering through the Gate. For a moment everything will disappear and you will find yourself in complete blackness. Then visualize the demon king on the throne. It actually looks like two thrones joined together, and there are also two hooded figures - one is black, representing the knowledge of the Nightside, the other is white, symbolizing the gnosis of the Dayside. The throne rotates in anticlockwise

direction, and you can face and interact with both aspects of the demon king. You can now ask any questions you may have concerning the journey. Do not forget to write down all answers after the working, including visions, thoughts, emotions, or anything else that you have experienced. The demon king may not speak to you directly, but he will convey the message through your subconscious mind instead, which can also manifest through dreams experienced during and after the work with this grimoire.

If you wish to explore the Gate through dream magic, perform the working shortly before sleep, and when you finish the journey to the throne of Belial, lie down on your bed and bring the visions you have just experienced into your mind once again. Then try to fall asleep with your mind focused on the intent of the dream work. You can also empower this practice by chanting the name of the demon king, or simply speak a few personal words to invite him to your dreams. Write down all your dreams when you wake up, and if possible, use them for further meditative work.

The Gate of Belial

THE TEMPLE OF BELIAL



The Key to the Temple

When you establish solid communication with the demon king, the initial vision of the throne in the black space will be transformed into his temple. To enter the temple and explore its mysteries you can use the sigil of the Key provided above. Meditate on it in the same manner as you have worked with the sigil of the Gate: anoint it with your blood, gaze at it until you can remember its shape, and visualize it in your inner mind. Then see the sigil transforming into the shape of the demon king. At this point he will start revealing his other manifestations to you, and the one encountered in the temple is slightly different from what you have seen at the Gate. This time visualize a hooded figure with skeletal heads holding two scythes. He is

floating in the air, surrounded by a swirling ring of bones sharpened into blades. As you request communion with his essence and merge with his energy, the sharp bones will pierce your body from all sides. This may feel very physical, and you can experience certain painful sensations while this happens, but after a while all will get back to balance and you will feel connected with Belial on a much deeper level than before. He may also appear here as a floating skull, amorphous mass of bones and tentacles, or shadow figure of a man in a hooded robe.

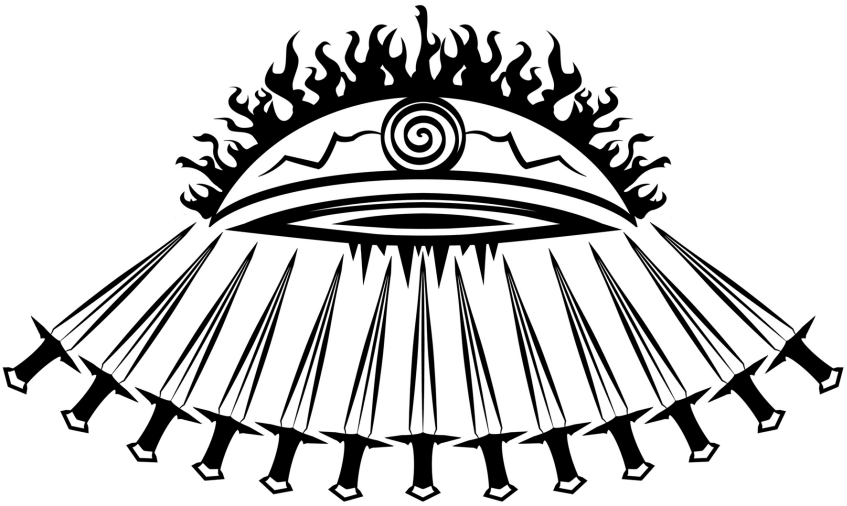
Empowered by his essence, envision yourself in a dark desert landscape. Everything here is in black and blood red colors. There is dried blood on the desert sand, and the sky looks like rotting meat. The temple stands alone, shaped like a tower, with vultures circling above. There are skulls and bones scattered on the ground, and the whole construction also looks like made of skulls. Inside the temple there are stairs leading up and down, reflecting the double aspect of Belial's gnosis - that of the Dayside and that of the Nightside, which outside the Gate is seen in the form of two towers. Here, however, it is one, reflecting the conjoined aspects of his gnosis. There are lots of spiders inside, and the whole interior is illuminated by very pale, ghastly white light. You may explore the upper and the lower temples if you wish (there is a working focused on the Dayside and the Nightside aspects of the tower of Belial developed by the Temple of Ascending Flame and available for download from the Temple's website), but in this working we will focus on the central chamber. There are more chambers in the temple, and in this grimoire we will work with some of them, but the others will be left for you to explore through your own travels. There is a huge reptilian eye on the wall, blinking and moving, staring at you with its piercing gaze. There are also three concentric rings of fire, and there is an altar in the central part of the chamber. Everything is dark, and as you enter the temple, you can also sense the presence of other beings, but you can only see their shapes moving on the walls. These beings are part of yourself, manifestations of your Shadow Self that you are not yet aware of. They will stay close, but hiding in the shadows, whispering messages to your ears, touching you, and filling your eyes with visions.

In order to absorb the powers of the temple you need to lie down on the altar and let his shadow devour your body. Then he will replace your bones with what he himself calls "the bones of the dragon," forging and

transforming your subtle body into a dragon's form. These are the very foundations of "the Dragon Body" on the path of Draconian initiation. When the transformation is complete, you will feel your new form in a more tangible way than ever before, even if you have already worked with such transformations in your previous practice. You will feel your bones being prolonged, your skeleton transformed, blood flowing through your veins like burning lava, spreading to each cell of your body, gathering in your lungs and exhaled with your fiery breath.

When you keep coming back to the temple, you will see it change and morph, as you will also be changed by this work. The darkness will be successively dispersed by the light of the Dragon's Fire, the bones and skulls that make up the structures of the temple will be transformed into pure crystal, and the shadows will step forward and reveal themselves to you, thus bringing the unconscious to the light of consciousness. In my own work, the temple was at first a dusty tomb, with skulls and bones scattered aimlessly, spider webs all around, and almost no light. The final manifestation was that of a beautiful golden chamber, filled with light and fire, and the lord of the temple removed his mask of death, revealing himself as an ancient force of transformation, primal and eternal. This face cannot be described in any words, as it is older than any language, and it can only be experienced.

THE EYE OF THE DEMON KING



The sigil presented above stands for the Eye of the Demon King, which is "the Eye Gazing into the Abyss." In magical work it can be used as a medium in all kinds of scrying practices that are aimed at communication with the Guardian and denizens of the Abyss. It allows the practitioner to gaze through the Gate of Belial without actually traveling there.

All you need for this practice is the sigil drawn in black on a white background, or in black on white, and the black mirror. The black mirror is the best medium to work with Belial in scrying and evocation. Place it in front of you, light the candles, burn the incense, and focus on the sigil. Gaze at the sigil until you can project it on the black surface of the mirror, at the same time chanting the calling:

Lord Belial, Guardian of the Gate,
Let me gaze into the mysteries of the night!

These words do not have to be exactly the same, and you can make them personal, especially if you want to see something specific or contact a

chosen entity. It can also be used for communication with the demon king himself.

When you see the sigil in the mirror changing and morphing into other shapes, use it as a gateway to the forces of the Abyss - request what you want to see and open yourself to all visions, transmissions and other forms of communication that may follow. You may see the Eye turning into a swirling vortex of swords and flames, which signals that the gateway has been opened and the energies can flow through. Remember that it works both ways - you can receive messages from the Other Side, but you can also send your intent through the gateway.

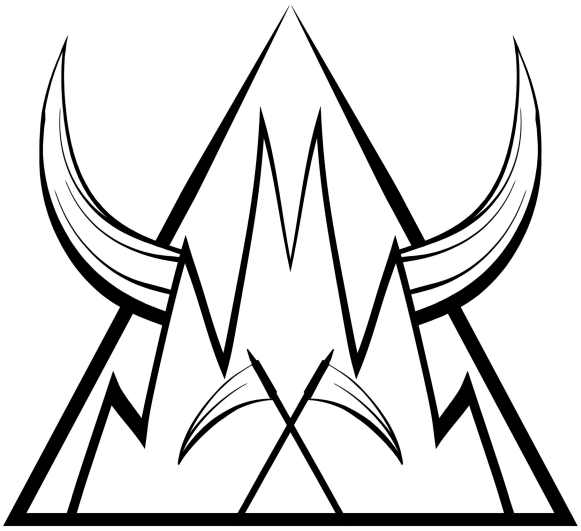
If scrying is not your favorite practice and you have troubles connecting this way with the forces of the Abyss, simply use the Eye as a normal sigil - open and activate it with your blood, meditate on it until you can envision its shape within your inner mind, and use it to invoke the consciousness of Belial and thus gaze through the Gate.
When the visions cease, thank Belial for his assistance in this practice, blow out the candles and close the working with a few personal words.

THE MYSTERIES OF THE REAPER

This working is a formula of walking through six gates in the temple of Belial, which opens "the Way of the Reaper" for those who want to embrace it.

This is a formula of blood and sacrifice (like in the other workings in this grimoire, the blood has to be your own), which was revealed to me through my personal work with the demon king. It consists of six gates and chambers which awaken and activate certain psychic abilities allowing for channeling and manifesting those aspects of Belial's current that are connected with his death powers and his role as the Reaper.

These abilities can be used in a variety of necromantic rites and operations that involve working with death energies. What should be remembered, however, is that the temple of Belial stands at the threshold of the Abyss, and we are dealing here with death energies in their higher form rather than with the death principle that is encountered through the workings of the astral plane which normally constitute the greater part of the necromantic lore.

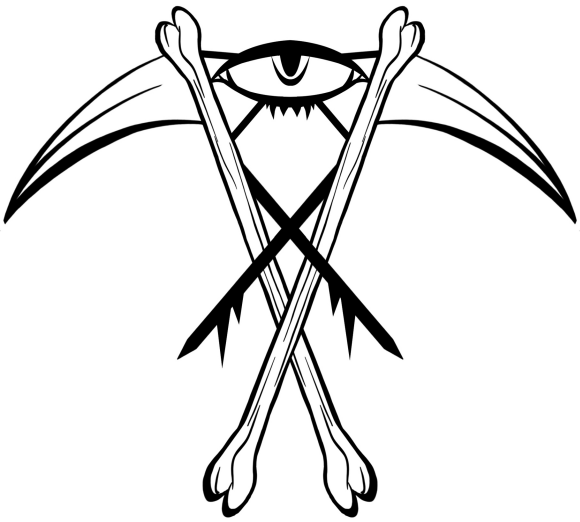


The Jaws of Belial

To enter this formula as it is revealed by Belial, envision yourself in his temple. Call him and ask him to guide you on the Way of the Reaper. Then visualize that he manifests before you, this time as a huge skull made of black snakes. Drop a little bit of your blood on his sigil. When this is done, imagine that his jaws open, revealing a corridor leading further into his temple. You can envision the entrance to the tunnel in the form of the sigil provided above. Step into the portal and start walking through the corridor. As you go, you will notice that the walls are made of living flesh and there are bones and skulls scattered on the ground. Finally, envision that the corridor ends and you stand before a door with the sigil of the first gate carved upon it.

The Sigil of the First Gate

This is the first stage on the Way of the Reaper. The chamber itself is small and looks like made of rib bones of giant, primordial beings. There is a ring of sharp bones in the center, which is called "the altar of the Reaper." This is the place where you sacrifice your life essence to be able to embrace the path of death. Envision that you enter the ring, and at the same time drop some blood on the sigil of the first gate. See how your life substance leaves you and you are filled with Belial's essence. Visualize yourself as the Reaper, with skeletal body and in a hooded robe. Then see how another door opens within the chamber, revealing another dark corridor, leading deeper into the body of Belial. Go through it, again treading among bones and skulls, until you reach a door leading to the next stage on the path. The door has the sigil of the second gate on it.

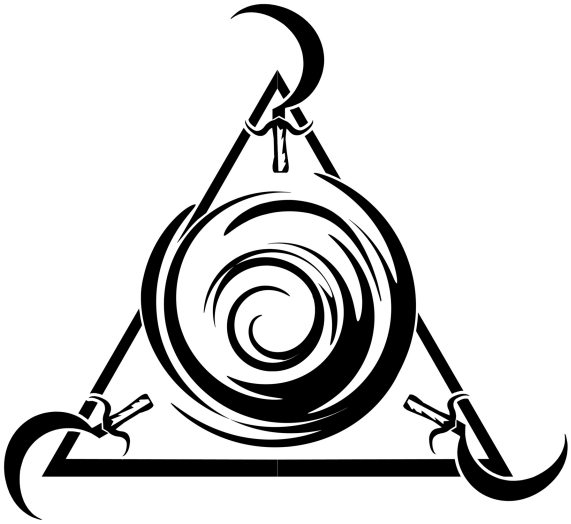


The Sigil of the Second Gate

The chamber contains another bone construction, resembling the scythes in the sigil. It is called "the pole of the Reaper" and it is the axis for the soul to travel through the path. The journey is different for each traveler, and therefore the meaning of this part of the formula will be revealed to each Initiate alone. Again, drop your blood on the sigil, and as you do this, see how the scythes move away, revealing another door and another corridor. Continue the journey as you did before until you reach the third door with the sigil of the third gate.

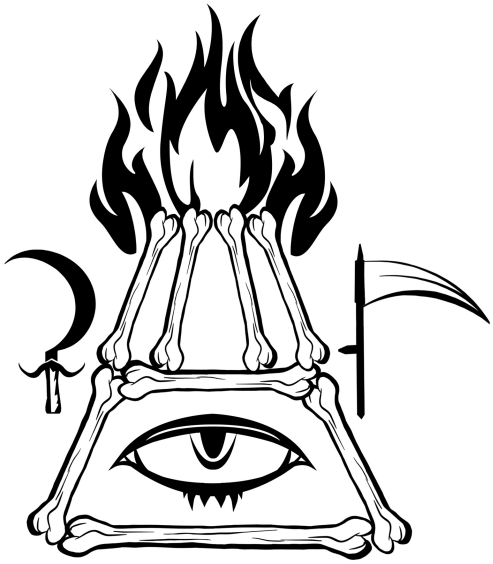
The Sigil of the Third Gate

This chamber is built of bones which look like vertebrae in the spinal column. There is also another construction - a huge scythe made of bones as well. This is one of the tools on the Way of the Reaper, and in the particular chambers of the temple you can activate and embrace them all or only those that you wish. Again, awaken the powers of the chamber with your blood by dropping it on the sigil, and take the scythe in your hands. As you do this, the chamber opens and you can go further into the next part of the temple. Go through another dark corridor until you reach a door with the sigil of the fourth gate.



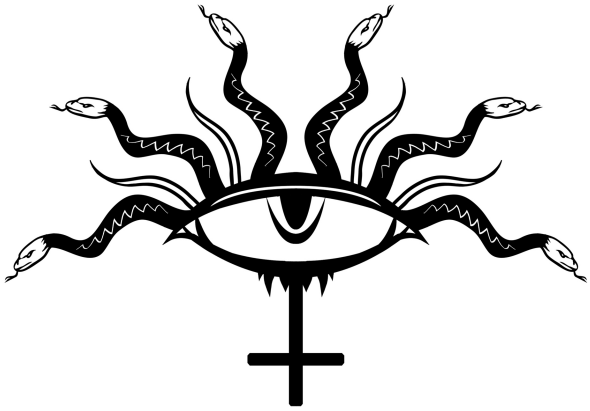
The Sigil of the Fourth Gate

This chamber contains a construction in the shape of a triangle with a huge sickle made of bones inside of it. This is the sickle of the Reaper. Again, the meaning of this formula is revealed to each traveler individually. Drop your blood on the sigil and activate the chamber, then take the sickle in your hands and absorb its power. When this is done, see how the triangle becomes a portal leading to the next chamber. Step into the portal and go through the corridor until you reach the next door. The symbol carved upon it is the sigil of the fifth gate.



The Sigil of the Fifth Gate

This chamber contains a stone construction, an altar with four burning torches, each in one corner. There are also sigils of the sickle and the scythe carved upon it, and there are skulls on top of it. It is big and there are steps to enter the top part of the construction. It is called "the funeral pyre" and reflects another aspect of the path of sacrifice - that in which you have to sacrifice the very foundations of your existence in order to be reborn through the mysteries of the Reaper. Again, drop your blood on the sigil and lie down on the altar. Absorb the powers of the chamber and go through another corridor that opens up before you. The last chamber is behind a door with the sigil of the sixth gate.



The Sigil of the Sixth Gate

This chamber is called "the tomb." It is also different than the other chambers. There are snakes and rats on the floor, and apart from them, the place is empty and damp. This is the heart of entropy, where nothing is left and where you can experience ultimate dissolution. Again, activate the sigil with your blood and absorb the powers of the place.

When you complete your journey through the six gates of the Reaper, you will reemerge from the skull into the main chamber in the temple. The mouth of Belial in this formula is a womb where the Initiate is reborn. It devours the Initiate and then spits the soul back, restructured and reborn through the baptism of blood and the Way of the Reaper. You will receive a lot of personal gnosis on this journey, referring to your past, present and

future, as well as your life, goals, relationships, etc. It is, however, solely up to you whether or not you decide to take these lessons. After the whole formula is completed, you will see another door opening before you - the seventh gate of the Reaper. Its sigil and powers will be revealed to you upon the completion of the journey. This last gate should be explored on your own, through your personal practice, as the extension of the whole self-initiatory formula.

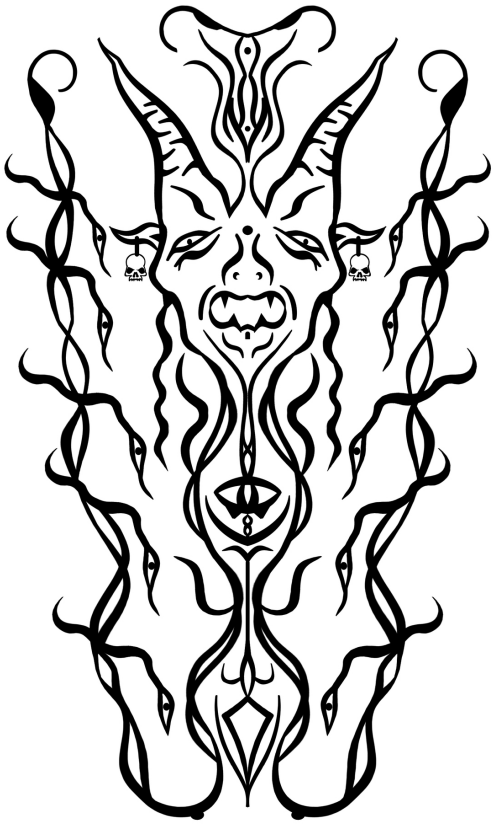
GNOSIS OF THE THRESHOLD

When you enter the threshold of the Abyss, you will find yourself in pure, raw darkness, where nothing lives and nothing exists. There are no gods or spirits there, and you will often find yourself unsure if you are even there at all, as you may have a deep sense of dissolution in which you will not be able to see, feel, or think. This feeling can be compared to being sucked into a black hole, and what is left is the pure canvas of the Void, blank and waiting for manifestation. Usually, this emptiness is immediately filled with various manifestations of the mind, hence demons and monsters associated with the Abyss. By assuming the consciousness of Belial we become able to experience this state of emptiness in its pure and primal form. This consciousness feels like being completely hollow and isolated from all needs and attachments - worldly, bodily, intellectual, emotional, and so on. It is a condition between being and non-being, manifestation and non-manifestation, life and death. In this state we have no sense of time or space and nothing exists, including the world, our life, and ourselves - all that we were does not matter anymore - we become "The Worthless One."

The consciousness of Belial is the state of perfect emptiness. There are no visions or feelings, like it is usually experienced in rituals and meditations, only the pure, primal and atavistic desolation of nothingness. At first, this work may not feel like this and you will experience Belial in his various manifestations, showing you various aspects of his gnosis and teaching you lessons about the path. But only when you reach this stage in your work will you be truly ready to enter the Abyss and explore its mysteries.

THE HIDDEN PATH OF BELIAL

Edgar Kerval



Through the desert of a thousand eyes

Bathed in primigenian light

Baptized through the infernal fire

And emerging as the vessel of sulphur paths

Copulations beyond the secret throne

Hidden masks of shadows offered to me

Primigenian calls to the nightside realms

In vacuity of senses I become one

With the primordial essence of the horned masked god

Through the veils of his infinite presence

Under the masks of Belial

THE MASKS OF BELIAL

(The Initiator)

Known as the angel of hostility, Belial rises through the palace of black fire on the earth and descends to astral qliphothic temples, opening a path full of primigenian gnosis, which transforms the soul of the adept into a vessel to be charged with the powerful elixirs of the venomous secret seed of Belial. This creates a transformation and illumination within the adept of black arts focusing on self-mastery on this existential plane, affecting respective processes within the astral realms.

The masks of Belial and the chants of infernal transformations initiate freedom in isolation from the influx of monotheistic religions. The masks of Belial include four primal paths, manifesting a potent formula of self-transformation, through the elder mysteries of diverse forms of sorcery and illumination, into the divine nature of man, by using the infernal fire to enlighten the adept's magickal process. The sorcerer is guided into deep states of consciousness which opens up to establish within the adept a secret route to the ancient path to Belial through an in-depth initiatory process of sorcery, transforming the mind into an incarnated magickal vessel for the libations of infernal wisdom and the powers of Belial. Devouring this mysterious essence and sacred nectars, the adept offers oneself to be consumed by the forgotten primal light and to become Belial himself in the process of awakening of the inner beast and the most raw and primitive instincts within man.

The masks of Belial are infernal scales and obscure representations of human consciousness, which the adept works with throughout various periods of time. Such masks are the mirrors of kaos, reflecting our deepest and the most primigenian instincts, and when opened, they can never be closed again. The masks are the primal atavisms of the void, which the adept must use whenever it is necessary to transcend the nightside paths and travel beyond the astral realms.

In the astral realms the adept can assume the masks of Belial to explore the unconscious regions while traveling through the coils of the black serpent and moving through diverse labyrinths and dismal corridors of qliphotic tunnels. At the end of this path the adept transforms oneself into the black dragon through the second alchemical process, now having achieved the self-mastery allowing to transcend the diverse paths which lead to the throne of Thaumiel and to drink the ineffable light of its knowledge and wisdom. And with the knowledge achieved here, at the throne of Thaumiel, the adept is also able to transcend the desert of reason and madness in the form of a black dragon-serpent, offering oneself to be poisoned and devoured by the shadows of one's own reflections. Finally, the adept is reborn as Belial in his entire splendor, in the form of black fire burning strong and reaching the void itself through chaos, which is revealed as a primordial part of oneself.

This is the sacred fire of Belial, the lord of the depths and the keeper who guides the souls of the adepts through the realms of shadows. Here the adept learns how to unite one's soul with Belial through death and the void, beginning with the transformation of the soul into his god-form.

As the lord of the kings of Edom, Belial invites us to join them through his sacred path and connect with the powers of forbidden knowledge, opening the gates through which the soul of the adept becomes connected on a deep level with the void, entering it through specific rituals. Belial is the guardian of secret fire, manifesting in the flames within the temple through a formula allowing us to open gates to knowledge and self-deification. The wisdom of Belial is the greatest knowledge, power and magick, revealed to the soul descending under the desert of Set. The power of the flame of Belial is summoned through an in-depth ritual to open the stele of the eye of Belial. Each one of his masks is unveiled within his throne as a primigenian shadow which is a part the adept walking the path of the black flame and guided by Belial under the rays of the black sun in Amenta.

Sigil of the Temple of Belial

THE ASSUMPTION OF THE SHADOWS OF BELIAL

Through the workings with the masks of Belial the adept discovers the secret formula of empowering the soul through the sacred fire of the backward path. By being devoured by the sacred essence of Belial, the adept becomes guided through one's own initiation, which opens the gates of the soul and the path of forbidden flames to the deepest regions of the city of pyramids below the desert of Set. This formula, allowing to open the gates to the path and the hidden knowledge of self-deification and the immortal soul and to become a primordial god, is the basis of the work with Belial.

Belial manifests when the adept goes backward into the labyrinths of his temple, under the nightside realms, and with his black flame illuminates the path to assumption of his shadow. This initiates the process of transmutation that guides the adept toward preparation of the soul, through eternal fire of wisdom and divinity, to become one with Belial.

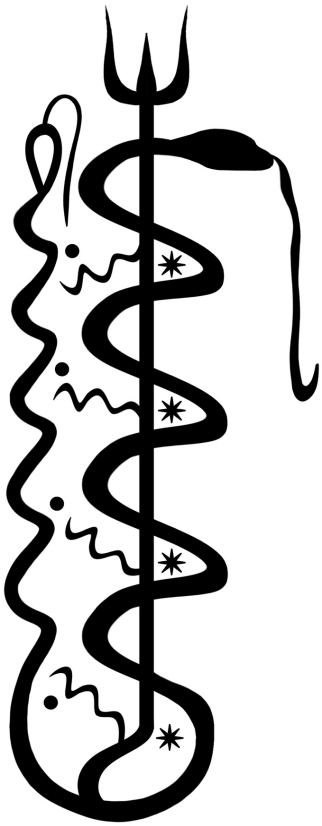
The poisonous path of Belial offers the influx of his radioactive and poisonous nectars, which are injected into the soul of the adept, transforming it into a vessel for manifestations of the astral temples. There the adept is guided through madness and sexual ecstasy to the gateless gate, where one is confronted with one's own shadow in order to transcend it.

ATAVISTIC CHANTS OF LEVITATION

(Automatic Writing)

Through the shadows of the black dragon
Walking through the paths of wisdom
Burning through the infernal fire
Opening the gate to hidden gnosis
A call to the prince of the earth
A call to raise the black dragon
A masked scorpion of venomous elixirs
A masked god hidden in the shadows
Between the temples of lost wisdom it burns
Under the sea of sand and blood, fire and ashes
The path of illumination is shown to me
And revealed are the secrets of your mysterious masks
Oh scorpion god, devour me through your sacred essence

DEIFIC MASKS OF BELIAL



The following ritual is an invitation to reach the essence of Belial in the shape of the black dragon-serpent. It serves as a powerful tool of initiation in the work with Belial. Its principal element is invocation of the spirit of Belial through one of his masks. Note that this ritual should be performed to the track “The Mask ov The Black Serpent” enclosed with the first edition of this grimoire.

Prepare your ritual chamber in the proper way, yourself remaining naked, and burn some frankincense, or if you cannot get any in your country, prepare your own incense. Prepare one black candle and the sigil of Belial included here. You must paint the sigil on a piece of paper.

Play the ritual track enclosed here, light the black candle in front of you, and raise your athame, facing the altar and the sigil and whispering the mantra:

BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET

Chant it for a few minutes until you enter a trance necessary to continue the ritual.

Proceed then to meditating upon the essence of Belial in the form of the black dragon-serpent moving around you and feel how his essence is moving through the chamber in a vaporous and shadowy way. After you receive the gnosis, continue the ritual.

Continue watching the flame of the black candle and see how it begins to form into a black shadow. At the same time purple fog merges with the black shadow, moving and dancing around the candle. Meditate deeply on how the flame is being transformed into the black dragon-serpent, whose red eyes show you the path to the nightside labyrinths. Remain relaxed, observing how the black scorpion-serpent coils around the candle and then encircles and enters your body, from the lowest chakra to the highest, embracing you with his primigenian cold body. You can have a sensation of extreme tranquility, and sometimes you can even feel nostalgic.

Continue visualizing this energy, and when you enflame yourself in this gnosis, begin to masturbate in a slow but rhythmic way, repeating the mantra:

BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET

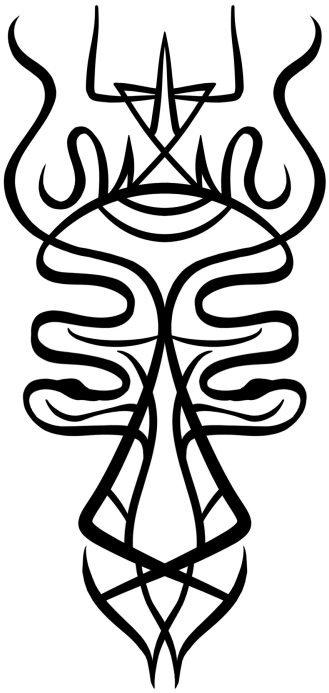
Continue until the point of orgasm. Then take some of the libations and anoint the sigil. Take the athame and cut your left finger. Put some drops of blood on the sigil and meditate for a few minutes, visualizing how the sigil

begins to shine with black-purple light, and then burn the sigil in the flame of the black candle and recite the following invocation:

To you, oh black dragon-serpent god
Enlighten my soul beyond the astral realms,
Grant me the keys to your infinite mysteries
And embrace me with your primigenian essence.
Baptize me with your sacred fire
And teach me strange tongues now forgotten
Take me beyond the void of your ineffable presence
Oh king of shadows, mask and purify me in your infernal fire.

Close with the mantra:

BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET



Sigil of the Flame of Belial

Close the ritual chamber. Leave the black candle burning until it burns out completely.

PYLONS OF THE SACRED FIRE OF BELIAL

I

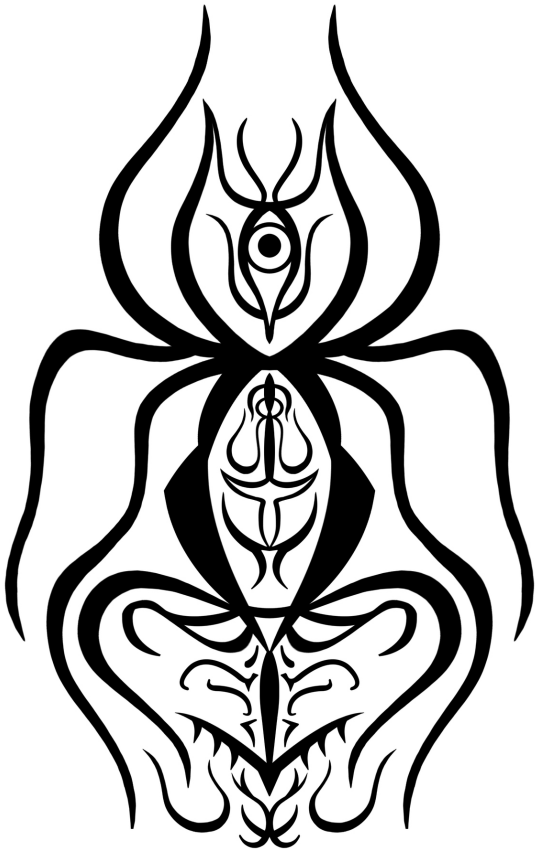
Within the hidden seal of the unveiled masks of Belial, we open the nightside temples below the desert of Amenta, carrying the poisonous crown of the elder god within the mysterious flame of his sacred knowledge.

II

Empowering the soul that burns in the tower beyond Thaumiel, under the triumphant throne in the depths of the void, summoned are the masks of Belial and the fires of the horned god of the desert, whose tongue is the scorpion eye, opening and offering the poisonous nectars of self-transformation.

III

The pylons of primal fire open the backward path to the entrance of its manifestation, from the flesh to the soul, forged in the abysmal fire of the depths below.



Mask of the Hidden God

THROUGH THE TUNNELS OF BELIAL

(Rite of Empowerment)

This work is a potent rite of empowerment through the use of inspired poetry and invocation veiled under the mask of Belial, king of forgotten wisdom, whose initiatory fire goes to the soul of the adept, guiding us on the sinister path through the way of sigils and mantras. The mantra provided in this ritual functions as a sonic sigil catalyzing the essence of Belial within the adept via the channels of perception. The invocation must be recited in a high tone, as a primigenian chant, capturing the essence of the darkest aspects of the crowned king.

Through this ritual the essence of Belial is made flesh within the body of the adept, and his hidden knowledge is made manifest within our entire being, affecting the spiritual and psychic development. Through this work the adept becomes one's own guide and keeper of the black flame that empowers the practice and self-deification in its purest form.

The formula revealed here is a path to understanding and exploration of the tunnels of Belial, his primal manifestations and methods of astral pathworking to descend to his temples and walk through the labyrinths reflecting his diverse masks.

The use of an obsidian mirror is very important here. It helps to open the astral temples to explore each one of the tunnels generated through the appropriate gnosis when working with Belial. For the ritual you will need a black candle, the sigil and the obsidian mirror.

Sit in front of the altar and light the black candle, placing the obsidian mirror behind the candle. Then meditate for some time until you enter a proper state and feel ready to penetrate the veils of the candle’s flame and to

open the obsidian temple. Focus on the flame of the candle and visualize an eye opening within the flame and purple rays coming out of it, dense and vaporous, entering the sigil in front of the obsidian mirror. Visualize how the sigil burns and opens the gate to the temple through the obsidian mirror. Chant the mantra of Belial:

BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET
BELIAL AYI OPINT MARET

And recite the invocation:

Watcher of the obsidian gate I am, casting the everlasting circles of fire and air
Within the secret flames of the obsidian labyrinths
To explore the brilliant throne of the horned serpent-dragon god of the desert
Opening the sulphuric black flame and the secret smoke of Belial
Initiator of the path of wisdom, opener of the hidden eye
God of the purple throne, hear my calls from the shadows of smokeless fire
Whose winds emerge from the vessels of the void
Bathing myself in poisonous nectars of hidden knowledge
Through the desert sand of twilight gate
Drinking the essence of spectral light,
Guide, watcher, and guardian, secret keeper
Arise from the seventh air, dancing around the smoke of divine flesh
Clothe me with the fire of your breath in the waters of no return
In the waters of ecstasy and apostasy
Show me the path of crimson and purple liquid light,
Carrying my spirit to your spectral temples, oh dragon serpent god of the grey desert
My offerings and chants are for you, mighty BELIAL.

Continue gazing into the obsidian mirror and slowly enter the portal that is opening within it. Visualize a big gnarly tree, whose roots reveal steps to the primal tunnels. You will explore seven tunnels, each one presenting you with different ways of empowering yourself. Use diverse symbols and methods to explore each one of the tunnels, and proceed to work with each

of them for seven days until you familiarize yourself with all the labyrinths and methods of work. If you have any other experiences or manifestations there, feel free to contact me. Here is some information about my experiences in each of the seven tunnels of Belial:

The First Tunnel: This tunnel activates the influence and manifestation of the hidden knowledge of acausal planes. Its symbols and rituals help the adept to move through diverse gates and different planes.

The Second Tunnel: This tunnel activates the hidden knowledge of the use of blood and secret talismans for construction of magickal weapons and fetishes.

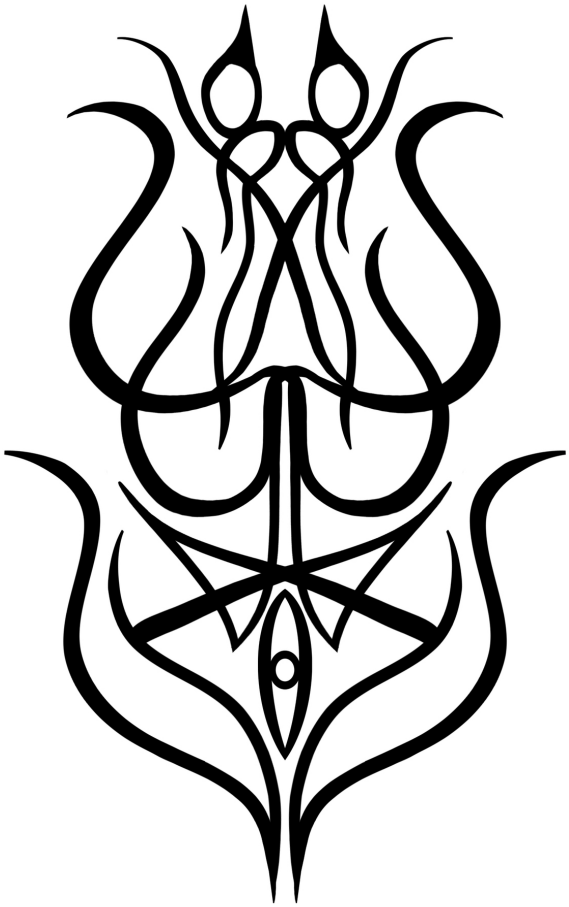
The Third Tunnel: This tunnel activates the shadow side of the adept and allows for exploration of the hidden knowledge of the realms of the dead and necromantic influences.

The Fourth Tunnel: This tunnel activates the hidden knowledge of the nightside tree, its secret rituals, and symbols revealed to the adept for one's future explorations.

The Fifth Tunnel: This tunnel activates the hidden knowledge through the construction and use of magickal tinctures, incenses, and poisons from diverse plants.

The Sixth Tunnel: This tunnel activates the hidden knowledge of working with oracular tools, such as wood, bones and crystals.

The Seventh Tunnel: This tunnel has been inaccessible to me so far, and I am working intensely to focus on it at the moment.



Sigil of the Obsidian Gate

ABOUT THE AUTHORS

Asenath Mason is a writer and artist. Author of books and essays on esoteric, religious and mythological subjects, with a particular focus on the Left Hand Path philosophy, Luciferian Spirituality and Draconian Tradition. Active practitioner of Occult Arts. Founder and coordinator of the Temple of Ascending Flame. Author of *The Book of Mephisto: A Modern Grimoire of the Faustian Tradition* (2006), *Necronomicon Gnosis: A Practical Introduction* (2007), *Sol Tenebrarum: The Occult Study of Melancholy* (2011), *The Grimoire of Tiamat* (2013), *Liber Thagirion* (2014), *Draconian Ritual Book* (2016), *Qliphothic Meditations* (2016), and co-author and editor of a number of anthologies and occult magazines. She is also a varied artist, working with digital media, and themes of her artwork include various gothic, fantasy and esoteric concepts.

Contact: **www.facebook.com/asenathmason.official**
Art: **asenathmason.darkfolio.com**
Temple of Ascending Flame: **ascendingflame.com**

Edgar Kerval, from Colombia, is an author, artist and musician focused on diverse currents of the LHP. His main explorations are through the use of sacred plants and sexual magick through deep states of consciousness and gnosis. The use of sexual libations, blood, and the construction of fetishes are the main elements in his works, giving a different touch to the Left Hand Path practices. He has written diverse books focusing his experiences into such fields of sorcery as shamanism and qliphotic sorcery. His main works were released through his own publishing house, Sirius Limited Esoterica. He also published books through Aeon Sophia Press, Nephilim Press, and Transmutation Publishings.

They include:
Via Siniestra (Under the Masks of the Red Gods)
Ast Ma Ion - Eos Tar Nixet (A Practical Grimoire of Qliphothic Sorcery)
Vixit Urut Nag (The Grimoire of the Black Serpent)
Salve Honoris Morte
Lil Az'H'Az Lil (the Grimoire of the Arachnean Goddess)
Saraf Lesama Ael Aza (The Intoxicating Garden of Samael)

He also wrote the following grimoires in collaboration with other authors:

The Infernal Faces of Hekate (with Sean Woodward)

The Chants of Belial (with Asenath Mason)

Edgar Kerval works with diverse ritual music projects, such as EMME YA, NOX210, THE RED PATH, :ARCHAIC:, and others.

kerval111@gmail.com
facebook.com/edgar.kerval